

# The World Liberator

A  
JOURNAL  
OF  
RECONCILIATION  
BETWEEN  
GOD  
AND  
HUMANITY  
THE  
HEAVEN  
AND EARTH  
LAW  
AND  
JUSTICE  
SCIENCE  
AND  
RELIGION  
THROUGH  
THE  
KINGDOM  
OF  
THE  
UNDEFINED



DEPARTMENTS  
INTERPRETATION  
OF THE  
UNIVERSAL  
STANDARD  
BY  
GEORGE CHAINEY  
EDITOR

THE EAST  
AND WEST  
SCIENCE  
AND  
RELIGION  
BY  
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MAY  
1927

PUBLISHED BY  
GEORGE CHAINEY  
362-XIMENO AVE.  
LONG BEACH, CALIF.

10 c a copy  
\$1.00 a year

# The World Liberator

Single Copies 10c.

Subscription Price \$1.00 per year

Volume 1

LONG BEACH, CAL., MAY, 1927

No. 1

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# The World Liberator

Volume 1

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## THE MAHABHARATA or THE GREATLY CHERISHED of KRISHNA - DWAIPAYANA - VYASA

With a Key to its Universal Meaning  
By GEORGE CHAINEY

### Part 1 Joyland

**T**HE MAHABHARATA is the greatest and most wonderful Epic in the inspired literature of the world. As the Himalayas rise above all other mountains so does this Song lift itself into the supreme beauties of spiritual exaltation. It is not to be taken in any sense as the history of material human events. It is nevertheless more true and of far greater value than all the histories of whatever happened in the changing events of the world.

It is "The Greatly Cherished" because it is the history of the birth, growth and manifestation in Time of all the many qualities that will be found in the perfected life of mankind. The universe of qualities is of far more consequence, and of far more vital interest to man's supreme joy of being, than that of things, even to the utmost splendor of all the suns and systems of the star-sown infinity of space.

"In this world, when it was destitute of brightness and light, and enveloped all around in total darkness, there came into being, as in the primal cause of creation a mighty egg, the one inexhaustible seed of all created beings". This egg is the potentialities of all real spiritual being brought to man by the brooding or overshadowing of the Almighty, Eternal, Uncreated Self. It contains all Divine Qualities. As an egg develops and gives forth its hidden life by warmth and perseverance, so will mankind bring forth by perseverance and devotion the qualities that are of God.

In this way we shall come at last to know and be conscious of the glorious Form-World of Eternal Universal Being. The beginning of this knowledge is by Krishna- Dwaipayana - the Island born. This Krishna

must not be thought of as an individual man.

The Authorship and process of production of this mighty poem, is even a part of its glorious hidden meaning. An island represents a close relationship between land and water. This is the union of intelligence and consciousness. This in its very beginning is the point of union between the universe of things and the universe of qualities to be cherished by God and man until each state is both visible by, and conscious of, the other. All things are first simple, then complex, and finally, greatly simple.

The list of proper names giving the generations of the Gods and Spirits is at first overwhelming in its apparent vastness and complicity. The same is true of the proper names in all the Sacred Writings of the world. It is only after these many forms are known and understood in the realm of consciousness that they will become as near and understandable as the mighty races and many peoples that make up the aggregation of mankind.

The mother of this Island-born state, that is the cause of the production of this mighty poem, is the daughter of a fisherman. This is like the fact that the disciples of Christ are represented as fishermen. The consciousness of the Unseen is born of fishing for the hidden forms of life. The father of this state is a mighty Rishi who becomes enamoured of this consciousness. It is when exalted inspiration and devoted piety seek after the hidden forms and qualities that this union of intelligence and consciousness becomes an established and working power in our human world.

Besides being the history of the Divine Qualities the Bharata is represented as the history of the moon Dy-



nasty. This is the history of the growth of light upon darkness. As the moon shines in the night so will one state of heavenly illumination follow each other until there shall be no more night. Then the dream world of the heavenly flashes of illumination will become a part of our fixed and waking normal consciousness.

All the Gods are to be born or incarnated upon our earth. The eight divisions of the Spirit are in this Work called The Vasus. These are born one after the other to the daughter of the Ganges. Here the river personifies a flowing and established state of spiritual consciousness. Seven of these children are quickly cast back into the river. The eighth, however, is rescued and called Bhishma—The Terrible. This is the great and terrible power of religion before it becomes one with man's intelligence and human justice between man and man. Under the direction of Bhishma, Krishna-Dwaipayana becomes the father of three children that have a most prominent place in this mighty Epic. These three men are Dhritarashtra, Pandu and Vidura. Krishna-Dwaipayana, the great Inspiration, first inspires fear. The mother of Dhritarashtra, fearing to look upon him, closed her eyes, and so this child is born blind. The mother of Pandu turns white with fear and so he is called Pandu - the pale one. The mother of Vidura, the noblest of these three, is a woman of low caste. These three are the first appearance in our world of the Divine qualities of Law, Truth and Love.

The Law of the Spirit is so great that the human consciousness is blinded by the wonder and majesty thereof. Dhritarashtra, though blind, is said to be guided by the eye of knowledge. The letter of the law is so great and wonderful that man is for a long time blind to the larger things of the Spirit. Law, in its visible and legal aspects, long rules the moral order oftentimes to the detriment of true justice. In courts and synods legality long triumphs over equity. Many cannot see that pure justice depends upon the spirit of right rather than exact obedience to the letter of the law. All the subtle relations and mysterious workings between law and equity are embodied in this mighty Epic of the qualities of the Spirit.

Truth is born pale before it is ruddy with the glow of life and knowledge perfectly balanced.

Love, in its perfection, is born of a woman of a lower caste. Love has its beginning in the lower states of the natural. These three, Law, Truth, and Love, will come before us frequently as we go further in this great history of these, and all other Divine and Human Qualities.

In the beginning of this Great Song it is necessary to realize that we are, in time, several decades beyond the end of the Great Story of the Moon Dynasty. Sauti, the relator, appears at the end of a twelve year's sacrifice. This is the full development of the twelve great gifts that constitute the fourfold state of perfection.

He tells the great history as he heard it related in full by Vaisampayana at the snake-sacrifice of the high-souled royal sage, Janamejaya, the son of Parikshita

who became king at the retirement of the Pandavas, the chief heroes of this Mighty Epic.

A Snake sacrifice represents the advance of knowledge over some state of mystery. This is undertaken in order to be avenged on a snake that had caused the death of his father. The understanding of Divine things is an ever-advancing victory over the many mysteries of life, herein, as well as in other Sacred Writings, personified by snakes. This sacrifice of Janamejaya falls short of its purpose in its illumination of mystery, because violence is shown to a dog, though no real offence has been committed by the dog. The dog - the faithful servant of man - personifies the Spirit of Time. Next to Eternity, Time is our best friend. But many would disregard Time and grasp the Eternal Things in advance of the noble human qualities that are dependent upon much perseverance of well doing. Later on we shall see how the spirit of equal service wins to heaven by loyalty to Time.

The most of this first part is taken up by various abridgments of all that is to follow. In childhood and in youth we touch lightly upon all the many possible experiences that are yet to be enlarged upon. We must know something of the contents of the Great Book of life before we can read it carefully, in every line, from beginning to end. Children play at doing the things that will yet make up the real things of life. This is the reason for these several and expanding abridgments.

The bright picture of the halcyon days of Universal Joy and Peace must be prepared for by the etching in of the dark background of War. The Great War of this glorious Song is of the strife and contention over the many partial states that must be fought and won for the Right before life can be absolutely whole and complete. The neglect of Time, and loyalty thereto, is what is embodied in the closing stories about the Disciples of the Rishi Ayoda Dhamaya. The great and perpetual joy of blissful fellowship between man and God, in perfect fellowship of quantity and quality can only come after man has performed his God-given share in the work of creation. This is the great law that is embodied in all these mysterious, delightful stories of this portion of the Bharata. At first these seem to have no bearing on the real narrative. This, however, is only in the seeming. The truth is that this realm of the heavenly qualities and mysteries of being, personified in these strangely mysterious ways, is the only way to the true and perpetual state of joy and bliss without alloy.

Life in its completeness is to become one great song; loftier in its uplifts and deeper in its fathomless abundance than the highest mountains and deepest seas. Many pages of this number are taken up with the most apparently hyperbolic and extravagant statements of the profit to be gained by the reading and study of the Bharata or of any portion thereof. The truth is, no words ever coined can begin to measure the advantages that lie awaiting our discovery in the mighty realm of qualities, the full history of which is unfolded in this



supreme and mightiest of all world Epics. It is because of this supreme value and readiness of many in our world for this advance into reality, that the Gods have commanded the writer to undertake this mighty and glorious task of publishing this Great Work, together with its interpretation. Let it be understood at once that he does not, for a moment, think that he can disclose the full meaning thereof. This treasure is so great and vast that he can but bring you a little sample of this Joyland of all abundant treasure. But having sat with Arjuna and Krishna in their glorious heavenly chariot, and listened to their indescribable discourse of the greatness of the Bharata, he can but hope that the pulsating joy of his own unspeakable gladness may encourage others to seek and find this Joyland of life's supreme Delight.

Among the benefits to be derived from the study of this wondrous Work, are the hidden meanings of the delightful stories of the closing part of this number. In the process of the soul's unfoldment Law, Truth and Love must pass from spirit to mind, from mind to body and from body to soul. In Mind, Law becomes Obedience; Truth, Prayer; and Love, Discernment. In Body, Law sees, Truth hears, and Love feels in the sense of Touch. In Soul, Law is desire; Truth, Labor; and Love, Illumination.

These Qualities are personified by the students in these

stories. We must learn above all things to distinguish between Time and Eternity; and the obligations of man to God and of God to man. The great Rishis are all representative of some phase of God's life in man. This can only be possessed after we have filled our highest obligations to the life of man in God. Man's offering to God is the best he can do in Time by much perseverance. This is the essence of the conduct of those disciples. We must be wholly and absolutely obedient in mind before we can have clear vision in body. We must not claim in any way the prerogatives of God.

It is only by much seeking that we fall into the Well of Truth, and obtain the deliverance of the Twin Aswins - the dual operation of Truth in the union of Intelligence in Consciousness.

The pleasing and mysterious story of the Brahmana Utanka shows us how Truth in body gains possession of the golden ear-rings. In this undertaking he is almost defeated by the serpent Takshasa. Utanka inspires Janamejaya to undertake the great sacrifice for the destruction of all snakes. This is the great labor to do away with all mystery. How this is to be undertaken, delayed, and finally achieved is in brief the subject of this Mighty Epic.

(To Be Continued)

## JEWES AND CHRISTIANS

**T**HE JEWS, or Hebrews of the Bible, are to be understood as the Spiritual People; and never as the ethnological, or race Jews; save in a symbolic sense. This knowledge, however, can come only in the evolution of consciousness with intelligence. There must be actual sight, hearing, and touch, of this people from the other side. The way this people will assimilate and blend with our objective and natural consciousness was illustrated to me in the following manner:—I saw some people bringing in potatoes, and emptying them out of sacks, into two separate

heaps. One heap was called Christian potatoes, and the other, Jew potatoes. Presently I noticed that all the best, largest, and finest-looking potatoes, were rolling down both heaps, and mixing together between the piles; while the small and undeveloped, the crooked and mal-formed, stayed in the separate heaps. Among the best, I could not say which were Jews and which were Christians. This vision needs but little interpretation. I went, one day, to a very enlightened and progressive congregation of Hebrews in Chicago, among whom many Christians may be found every Sunday; and was immediately struck with the fact that this law will have a literal fulfillment, as well as a spiritual. All our boundaries and separations will disappear in the perfection of the natural, and its blending with the spiritual. Those who are naturally spiritual, and spiritually natural are losing all that is racial and provincial, in the growth of the cosmopolitan and universal. The Cosmic Consciousness demands a Universal Intelligence. Religion must include all the Religions, even as Moses' serpent-rod swallowed all the serpent-rods of the Egyptians.





# EDITORIAL



## THE WORLD LIBERATOR

A Monthly Journal of Reconciliation.

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 Fredoon C. Birdi . Associate Editor

362 Ximeno Avenue  
 Long Beach, Calif.  
 Phone 335-289

10c Per Copy      \$1.00 Per Year  
 Liberal Advertising Rates  
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 Magazine.

The Editor of The World Lib-  
 erator is the writer of every article  
 that is not signed by or accredited to  
 others.

### THE WORLD LIBERATOR.

**W**HEREFORE Liberator? See  
 our table of contents — Read,  
 Think, Feel and Act. This  
 Message is for all or none. God  
 is for all or none. For you on the  
 same terms as for me. Each in all  
 and all in each.

Look at the the picture on the  
 cover. It is called "Destiny and  
 Humanity." It is by the Belgian  
 artist J. Leempoels. It was ex-  
 hibited in St. Louis in 1904 at the  
 Louisiana Exhibition. Every time I  
 went into the Art Department there  
 was always an awed and silent crowd  
 standing before it. Why? Because  
 it shows all the world in all the Re-  
 ligions reaching after God—a living,  
 loving God—who is for you as much  
 as for me.

This day of the Lord God has  
 come. It is the birth hour of Reli-  
 gion a hundred thousand times larger  
 than any defined Religion. This  
 Word shall go from East to West,  
 from North to South. The whole

world within and without—all that  
 was or is or ever shall be is for you  
 and me—the same yesterday, today  
 and forever. This does not mean  
 the changeless without but within.  
 The infinite, the undefinable, alone  
 inhabiteth Eternity. Time is the  
 abode of change and the great and  
 glorious changes in and through  
 time have prepared us for the  
 unchanging. All shall be taught of  
 God. God is only to be known with-  
 in yourself to yourself from God  
 Himself. There is but one condition  
 for each and all. The pure in heart  
 shall see God. To be pure in heart  
 is to have a right purpose; to be pure  
 in all your love impulses and to be  
 just to every interest of life without  
 and within.

### OUR PRINCIPLES.

**T**HE first purpose of The World  
 Liberator is the understanding  
 of the language by which God  
 speaks to man. This is revelation.  
 Heaven and revelation are the same.  
 Heaven, or revelation, is God's  
 throne, while earth, or man's intelli-  
 gence, is God's footstool—the resting  
 place of Divine Understanding. The  
 first heaven was revelation in a state  
 of mystery. The new heaven will be  
 revelation cleansed of mystery by  
 man's understanding grown like unto  
 God's. The two modes of knowing  
 God are by the operation of intelli-  
 gence in consciousness and of con-  
 sciousness in intelligence. The first  
 is to dream and be conscious that you  
 are dreaming and in that state being  
 taught of God. The second is to  
 wake and see the living visions of  
 the spiritual world without loss of  
 consciousness in the objective world.  
 The one is the earth in the heavens  
 and the other, the heavens in the  
 earth. These two states are to be-  
 come permanent and normal to all.  
 By and through these man will reach

to the immortal life on earth and  
 the perfect manifestation of God.  
 One is the feminine and the other  
 the masculine. This is the image  
 and likeness of God. The World  
 Liberator takes its stand on these  
 principles and will never depart from  
 them, nor keep silent about them, un-  
 til its voice is no more needed, be-  
 cause they are incorporated into the  
 life of our world.

### A GOLDEN OPPORTUNITY.

**T**HERE is many a young man or  
 woman of lofty ambitions with  
 material means at command  
 sighing for some golden opportunity,  
 opening into a life career of culture,  
 fortune and service. For the right  
 person or persons such a door is  
 standing ajar, awaiting the right  
 knock, in connection with this great  
 work in its several departments. Not  
 a life of drudgery, but one of ex-  
 ceptional interest, to which all the  
 many streams of progress are flow-  
 ing as to a new ocean bed, waiting  
 their manifold contributions. Mil-  
 lions are given for the spread of the  
 mere text of the Bible. An army of  
 people is employed in this service.  
 All the vast ministry of both Hebrew  
 and Christian teaching is busy ex-  
 pounding the meaning of these sacred  
 writings. At last God himself, work-  
 ing in the vast Host of the Armies of  
 Heaven, combined with a free mind  
 and awakened consciousness, work-  
 ing together, have broken the Seven  
 Seals and disclosed the inner content.  
 Through the mighty heavens the  
 word has gone forth that by the aid  
 of The World Liberator generations  
 to come shall find the way to the feet  
 of God. Strong helpers are needed.  
 Those who find in these words some-  
 thing of profound interest, will do  
 well to seek for further information  
 concerning the nature of this oppor-  
 tunity.



# THE MAN OF MEN

MAN wise in Counsel, like unto GOD; as personified in "The Odyssey of Homer"; and interpreted to the Understanding.

## BOOK I.

### The Old in the New and the New in the Old.

**T**HE whole science and purpose of existence may be realized in these words - "The Old in the New and the New in the Old." This includes the Heavens in the Earth and the Earth in the Heavens; Eternity in Time and Time in Eternity; Spirit in Body and Body in Spirit; Soul in Mind and Mind in Soul; God in Man and Man in God. In these times of change many try to cling wholly to the old while others would have only the New.

This Mighty Epic - or Divine Song - has for its theme the fortunes of those who relate past to present and present to future, by seeking both to understand and

by Calypso, while Telemachus, who has just reached his maturity, is vexed at home with the extravagance and importunity of many suitors for the hand of Penelope. Penelope is the Consciousness of the Age, that neither possesses the Old nor the New. In remembering Ulysses she cannot bring her mind to accept the many new interpretations, or ideals of life, pressing for her acceptance. The best Consciousness of the world has long been fed on the former Revelations. Nothing new alone that discards the former things as unimportant can satisfy the heart of the world. The Intelligence that shall satisfy our inner Consciousness must include the understanding and justification of all that has been as well as of all that is.

Ulysses - Sacker of cities - sometimes appears old



### A Reading from Homer

preserve what is good in the Old and to combine the same with the best of the New. The faithful adventurous spirit of man seeking to comprehend all things both New and Old, is personified in Ulysses and his son Telemachus. Telemachus is so like his father that his sonship is easily recognized; and Ulysses' heart, even when held captive by Calypso - the Divine beauty of Soul-consciousness - yet turns with longing to his own land and to his own kindred.

At the opening of this Song Ulysses is being detained

and exhausted with the mighty toils and sufferings undergone; and at others, fresh and youthful as a God. He is the enduring and strong spirit in man that cannot refrain from seeking to know all things in heaven and earth. The victory over Troy is the victory over Eternity. The Eternal City must be scaled, and the Primeval Cause of all things, even GOD, be reduced to knowledge.

This, however, is only the first of many toils. All that is Eternal is to be interwoven and blended with the



things of Time. The natural home of Ulysses is in Ithaca, an ideal island in the West, even the Westernmost. This is the material life brought into unity with the spiritual. There must be, in the truest intelligence of life, a perfect oneness of spirit and body.

When detained by Calypso Ulysses sits by the shore weeping, longing to see the smoke leaping up from his own dear hearth. While the other Gods are favorable to Ulysses he is still suffering trials away from home, because Neptune - the ruler of the sea - is enraged against him for putting out the eye of the Cyclops. This is the destruction by Universal Thought of the sectarian state of Religion. When the power of authority, exercised by such for good, is weakened, the thought of man must be captive to the Soul's power until character becomes so fixed and strong that the natural love of heavenly things can be trusted to take the place of Religious Authority.

In the Christian Symbolism the power of Neptune is represented by Pontius Pilate. Man must be made captive to the Soul's beauty until he can comprehend and hold together the mutual interests of spirit and body, soul and mind. During the absence of Neptune, in receiving offerings from the Ethiopians, plans are put in force that must set man entirely free. This absence of Neptune means that the time has come for the comprehension of all that has been before dark and mysterious. The Ethiopians, as in the Bible, are the dark faces, or the great mystery of Revelation. All mystery is to be done away with.

Minerva, who is so friendly towards Ulysses, is the intelligent self-consciousness born of Revelation. She springs to birth full-armed from the brain of Jupiter. This is Jove - or Zeus, and is the Might of the Spirit in Revelation. He is the Father of Gods and men. Man's intelligence, as well as many divisions of the operation of the Spirit, are subject to the nature of Revelation.

While Revelation long bears rule, it is destined that a day shall come when there shall be no further separation between the heavens and the earth. Then the human will dwell familiarly with the Divine and the Divine be wholly manifested in the human. This will be the final Religion and the everlasting kingdom of individual sovereignty and fellowship with God in all men, blended with co-operation and mutual esteem.

But before this can be done there will be, in our ideals of life, the survival of the fittest. The companions of Ulysses all perish of their own folly and infatuation in destroying the cattle of the Sun. This is the Spirit of Divine Wisdom. So long as we are unwise in our methods of living in relation to either Time or Eternity, our conceptions of life are destined to perish. Ulysses is the one true Interpretation that shall blend the material with the spiritual and comprehend the interests of nature and spirit.

Having long served the mysterious state of Revelation and then done our best to reduce it to order and

service, we are bound to win the protecting love of the Divine that is both intelligent and conscious of the whole nature of existence. Ulysses cannot be content with a disembodied immortality. It is not enough for man to dwell in the soul of things, however beautiful that soul may be. The New cannot exist in peace without fellowship with the Old. Minerva must rouse in Telemachus the spirit of adventure in seeking to know the fate of his father. The New that thinks to set aside the Old as dead or incomprehensible shall also perish of its own infatuation.

Ulysses is not dead. The spirit of free inquiry and absolute sincerity towards all that has been and that shall be, is not dead. It is only detained for a time by the strong attraction and power of the Soul Division of Consciousness. The Spirit of the Old in the New and of the New in the Old cannot conquer by intellectual means. The New Interpretation must be both a force of victorious life expressed in achievement as well as in knowledge. The world is weary of teaching and persuasion. Penelope cannot be persuaded to give herself to the suitors though she does not positively decline any one of them. She seems to dally with and encourage them all. Everything new must have place and time to make its contribution.

The time of transition will see many ephemeral forms of religious thought and action spring to life. These, however, will be so greedy and selfish in their nature that the mercy of the strong will devote them to a speedy death. To be merciful and tolerant towards inadequate interpretations of life is to be cruel instead of kind. It is possible to tell the truth of these in the spirit of divinest charity towards those who entertain them. The longing expressed here by Minerva for the return of Ulysses with a helmet, shield and two darts, to lay his hands on the suitors, is not one of unkindness. When a fly has scorched its wing in a lamp it is a mercy to put it out of its misery; so when the true Interpretation shall crush the many false and impotent views of the meaning of life it will be an act, not of cruelty, but of divinest mercy.

In this Chapter Telemachus does not wholly satisfy us. He believes his father to be dead and speaks with impertinence to his mother. This is the nature of the New until it stands side by side with the Old. The New Thought that has ignored the Mighty Revelations of the past will suffer, until out of its suffering it shall recover and know the past, seeing the Old in the New and the New in the Old. This boastfulness of Telemachus finds its expression in the young life of to-day seeking to make manliness and devotion to material good an adequate state of realization. This can no more satisfy the human heart than a state of spirituality separated from every material and outward interest. The young man will prove unequal against the false suitors. He must be inspired by Minerva - the true intelligent consciousness in Revelation - to care for the Old things as well as for the New.



It is only after Telemachus has seen the Goddess that he begins to speak and act with faith and courage. There is no real strength in any one until he has found the sense of the Divine Help and Presence. The Gods are all within but we know it not. We have in ourselves the mighty world of spiritual reality, and yet long live and think of this as the unreal. This is the state of those to-day who, while devoted to human progress in many ways, are yet wholly ignorant of the reality and various personalities of the Divine. They live without all this beautiful companionship and helping strength of the heavenly life and world. To such the old spirit of adventurous devotion to the Eternal Things has lost the day of its return.

To Telemachus his father - the man wise in Counsel like unto the Gods - is dead or else the most unseen of all men. Ulysses - the hated - is the hateful toil to conquer the Eternal Things and to return to the normal, natural state and life of man, sane and practical. No one can gain the heights of the Eternal City without such toil. The labor to return after Troy is won is equally great. The way between the old mysterious state of Revelation and Religion and that of Revelation with Understanding is one of many difficulties. Only one quality of spirit will ever reach the goal. In this path man must conquer the worth of Time. The victory over Time comes even after the victory over Eternity.

While the true spirit of equal devotion to God and man is completing its arduous education, many partial states will seek to win for wife the consciousness of the world. Love without Truth or Truth without Love, will seek to win this much coveted prize.

In understanding this Mighty Poem we must continually free our minds from the individualistic and historical point of view. Ulysses and Telemachus are qualities and states of life each must know and share in the process of creation. What seems impossible is, from this standpoint, wholly true. Life at its best in the past, included the fellowship of the Heavenly Host. The spiritual life in man that enjoyed this of old is not dead but somewhere alive on the wide earth. The Day of Return is fixed and sure. The New Spirit born of the Old in the Newer Thought must also see the vision.

While Mercury - understanding - goes to warn Calypso and free Ulysses, Minerva descends from bright Olympus to commence the ennoblement of Telemachus. She binds on her feet beautiful ambrosial golden sandals. These bear her over the moist wave and over the boundless earth, even as the winds blow. She is armed with a doughty spear, tipped with brass, heavy, large, thick, with which she subdues the ranks of heroes. No shield of man can turn aside this spear. The stoutest resistance to the strength of the heavenly Consciousness will fall before this warrior-maid. She moves over the world as the winds blow, and when the worth of man is ready she will find her way to those who are prepared to receive her with hospitality.

This coming of Minerva, the Daughter of the All-Father in Heaven, is a great event in any life. Though she comes in a natural way the mode of her departure leaves the conviction of the Divine. At first we think it only a dream or a creation of our subjective being, but later comes the strength born of the knowledge that, like the men of old, we have seen the very face and form of a God or Goddess. This is the only strength that will make man and make the New ready for the one-ness with the Old.

Minerva comes in the form of Mentos - the ruler over the oar-loving Taphians. The beginning of intelligence in consciousness comes at first like a voice of conscience - the silent Mentor within. The oar-loving Taphians are those who love to explore the consciousness within, seeking to know the right. All who are earnest seekers for Truth are governed by the voice of conscience.

After her interview Minerva leaves in the form of a bird, so that Telemachus was astonished on reflection, for he thought she was a God. When there is no other evidence of God, the voice of conscience keeps alive faith in our world. This voice ever seems to bear with it the sense of some absolute fixed authority. To be reverent and obedient to our highest consciousness of right is in itself an acknowledgment of God. So long as any one bows to Right as Right and to Truth as Truth and to Love as Love, and reveres the past that seems now dead in its labor and strife to know and do the Right, there is the sense of the New in the Old that will yet be blended with all the power of the Old in the New.

This, however, is a time of transition; and the perfect adjustment between the best that is Old and the best that is New is only to be achieved by man's utmost effort, supported by the conscious intelligent help of God in the life of dream and vision. The discovery of Intelligence, active in Consciousness, is the coming of Minerva. This power of receiving a message or a messenger from God is to have full and natural recognition in all the life of our world.

The method of this great recognition and marriage of the heavens to the earth is the one theme of this Mighty Song of the Return of Ulysses. The long toil, the adventure of all adventures, the seeking to know the Eternal Things, is not without limit. The end is foreseen and known. The length of the toil; the very greatness of the task, are the means by which man grows great and strong; and so becomes worthy of the mighty Fellowship and full pleasure of all heavenly wealth, blended with the fulness of earthly pleasure. This is the greatness yet to be. We see many men to-day possessed of abundance of material wealth, and yet of no personal strength nor knowledge of things Divine. Others have knowledge and yet are kept in material want and absence from visible influence in the world. This is by the Will of God. Those who have sought



first the Kingdom of God and its righteousness will yet have all other forms of wealth and pleasure added thereto. Everything of a material nature is empty of true worth until it shall be possessed by those who know and live with God.

Telemachus - the best of the New - is the awakened moral sense to the responsibility of each to all and of all to each. But the most perfect devotion to Humanity concerning material well-being will be powerless against the false suitors - the many inadequate interpretations and reforms offered for man's salvation. Could each possess free access and enjoyment of all the material, intellectual and artistic wealth of the world, life would still remain bitter to our taste, and appalling, at times, with the sense of its nothingness. We must bring into this nothingness the every-thing-ness of the conscious intelligent companionship of the Heavenly Powers.

This Companionship of God must be one of the many beautiful forms into which God divides Himself - such as we find embodied in the Great Divine Songs that overshadow other writings, as the Himalayas rise above other mountains. The noblest, sweetest fellowship of Humanity without this is but an empty vessel. The enjoyment of all material good is impossible until it is filled with this knowledge and sweet companionship of the Loving, Living God.

Man is to know and recognize God in all these beautiful forms of the so-called pagan world. These are no mere creations of the imagination of man, nor simply inspired pictures. They are actual realities. They are of the Very Body or Substance of God. God has Body as well as Spirit. We must eat this Body and drink of the Very Blood or Life of God.

This is the meaning of all Revelation. It is to awaken the world to the unknown wealth and joy of Being, that is within the reach of every free-thinking, earnest-purposed man or woman, that this Great Song was given and now is interpreted.

The Time has come! The hour predestined in the Counsel of the Eternal, for Ulysses to return, has arrived. Man is to cease to be either envious of the past or jealous of the good to come. All that has been and all that shall be are even now within our reach. Life

shall soon be wholly, and every moment pleasingly satisfying.

This concept of a life wholly adequate, wholly satisfying, has long haunted the imaginations of the best of our world. To the most this ideal has only been of here and there a solitary individual hero, who by some happy blending of talents and genius, has seemed to approach this ideal. Many think of these as heroes of the past entirely. Long ago they lived and had the glorious companionship of the Gods. To have such fellowship to-day is supposed to be altogether impossible. But the truth is that these exalted joys and privileges are but promises scarcely understood by those who received them in rare vision of what is to be the normal, every-day life of the many.

Some who have thought of these things have connected them with a fulness of life and power in exceptional individuals. The imagination has dwelt fondly on the Man of Men as one adequate to every emergency; capable of giving any odds to any adversary or situation and yet getting the victory. But these things do not satisfy our enlarging loves. The good we desire must be gained for all or none. What good would it be to have a telegraph or telephone for one or two people? The great things must be for all. We must see our race ennobled to a visible Divine Humanity. We ask for salvation, not for one out of the ship nor for our own soul, but for the whole vast concrete life of our human world. This must be achieved. It is the heart and soul of every great world-song, and, for that matter, of all Religion.

Religion remains unfulfilled until this is achieved, and this means the coming together of every glory of the past or future of the Old and the New into the Living Present of the Old for ever New and the New for ever Old.

This is the New Life - the New and Universal Spirit; the extension of Consciousness and of Intelligence from all private, personal, selfish ends and aims into the One Glorious Spirit of the Common Good; of the best for all through oneness of Spirit of Each in All and All in Each.

## THE PHILOSOPHY OF ZOROASTER

The Sage and Prophet of Ancient Persia.  
Dr. Fredoon C. Birdi.

"With bended knees, with hands outstretched,  
I pray to Thee, my Lord,  
Oh Invisible Benevolent Spirit!  
Vouchsafe to me in this hour of joy,  
All Righteousness of action, all Wisdom  
of the Good Mind,  
That I may thereby bring joy to the  
Soul of Creation."

(Y. 23. 1—The Divine Songs of Zoroaster).



ABOUT 3500 years ago there lived at Rae, in Media, a holy man of the name of Pourushaspa with his wife Dogdho. He was blessed with a son whom he called Sapitama Zarathustra, who passed thirty years of his life in Divine Meditation in a secluded corner of Mount Ushidarena. Thus inspired by the power and light of this great Divine Silence he began to preach the message of Ahura Mazda as soon as he came out of this Retreat.



The primitive Aryan religion of those days was pure worship of Nature; the Creator was adored through the created. In course of time it degenerated, and the Creator was ignored for the created. It was against this that Zarathustra (Zoroaster) raised his voice. He preached far and wide, to the rich and to the poor, and all kinds of people, till one day he stood before Gush-tashp, the then Persian king, with the sacred fire in one hand, and the sacred nine-jointed cypress tree sceptre in the other, and delivered one of his grandest sermons:—

"I will now tell you who are assembled here, the wise sayings of Mazda, the praises of Ahura, and the hymns of the Good Spirit, the sublime Truth which I see rising out of these flames. You shall therefore hearken to the Soul of Nature. Contemplate the beams of Fire with a most pious mind. Every one, both men and women, ought today choose his creed. Ye offspring of renowned ancestors, awake to agree with us."



ZOROASTER

Under the renowned warriors Cyrus and Darius of Persia, the National flag of State and Zoroastrianism proudly floated over untold millions, until the overthrow of the Persian monarchy under its last Sassanian king, Yazdagard, at the Battle of Nehavand, in A. D. 642. Many of those who adhered to the faith of their ancestors quitted their ancient fatherland for the hospitable shores of India. The modern Parsees are

the descendants of those early settlers.

Zoroastrianism or Parsee-ism is a purely monotheistic form of religion. It believes in the existence of one God, under the name of Ahura or Mazda, or Ahura-Mazda, and Zoroaster as the Prophet. It "hearkens to the Soul of Nature", and looks through Nature up to Nature's God. It "contemplates the beams of Fire with a most pious mind". It believes in two primal and antagonistic Spirits or Causes, "Spenta-mainyush"—the Principle of Good, and "Angro-mainyush"—the Principle of Evil, that carry on the work of this world, both serving under Ahura Mazda. Its key-note or motto is "Asha" or Righteousness and Purity, and the way to heaven is through pure thoughts, pure words and pure deeds alone. A Zoroastrian armoured in sacred shirt (Sudreh) with the girdle of the sacred thread (Kushti), under the banner of Asha or Righteousness and Purity, and the leadership of Zoroaster has to fight every inch of his ground against the evil principle with the weapons of good thoughts, good words, and good deeds, and come out triumphant in the end.

The Parsee Bible is called the Zend-Avesta. Rev. Dr. L. H. Mills writes:—

"Zend-Avesta should be revered and studied by all who value the records of the human race."

Setting aside the creeds, the dogmas and all the non-essentials, which every religion has, let us for a moment review very briefly a few of the most essential fundamental principles of this great and ancient Faith.

"You shall therefore hearken to the Soul of Nature". Thus taught Zoroaster 3500 years ago. Nature was his Temple of Worship. He looked around, and wondered and admired all the grand objects and phenomena of Nature, and raised his hands and praised and thanked the One who created these. He looked from Nature up to Nature's God. He "finds tongues in trees, books in the running brooks, sermons in stones, and good in everything."

But notice Zoroaster does not say simply "Nature", but "the Soul of Nature". For the Soul—the Centre—the very Heart of all things is Divine. That's where Man meets God face to face, and the whole Creation. It is the golden link that unites the whole world in the Fatherhood of God and the Brotherhood of Man—a Divine Unity in the midst of material differences.

"...the Soul of Things is sweet,

The Heart of Being is celestial rest." —(Light of Asia).

Mr. Andrew Carnegie in his record of experiences during a voyage round the world writes:—

"This evening we were surprised to see, as we strolled along the beach, more Parsis than ever before, and more Parsi ladies richly dressed, all wending their way towards the sea. It was the first of the New Moon, a period sacred to these worshippers of the elements; and here in the shore of the ocean as the Sun was sinking in the sea, and the silver slender thread of the cres-



cent moon was faintly shining in the horizon, they congregated to perform their religious rites. Fire was there in its grandest form, the setting Sun, and water in the vast expanse of the Indian Ocean outstretched before them. The earth was under their feet, and wafted across the sea, the air came laden with the perfumes of "Araby the Blest". Surely no time or place could be more fitly chosen than this, for lifting up the soul to the realms above sense. I could not but participate with these worshippers in what was so grandly beautiful. There was no music save the solemn moan of the waves as they broke into foam on the beach. But where shall we find so mighty an organ, or so grand an anthem? How inexpressibly sublime the scene appeared to me, and how insignificant and unworthy of the Unknown seemed even our cathedrals, made with human hands, when compared with this looking up through Nature upto Nature's God. I stood and drank in the serene happiness which seemed to fill the air. I have seen many modes and forms of worship, some disgusting, others saddening, a few elevating when the organ peeled forth its tones, but all poor in comparison with this. Nor do I ever expect in all my life to witness a religious ceremony which will so powerfully affect me as that of the Parsis on the beach at Bombay."

"Contemplate the beams of Fire with a most pious mind". Thus proclaimed Zoroaster 3500 years ago.

From the earliest times Fire has stirred the hearts and fascinated the minds of mankind. The early history of all religions proves it. The Sun and the Fire are undoubtedly the grandest and the purest of the visible manifestations of that great Invisible Power that runs this Universe. The invisible God, Light, manifests itself to his worshippers in the visible Fire. "Light is the body of Ormuzd, thence the worship of Fire, because Ormuzd is present in all light", so says Hegel. Consequently to take a Parsee as a "Fire-worshipper" or a "Sun-worshipper" in its literal sense, is as much as to call a Buddhist an "Idol-worshipper" or a Christian a "Cross-worshipper."

Dr. Rudolph Steiner, one of our great European philosophers of the modern times, makes some remarkable statements in his recent book "The East in the light of the West":—

"Zarathushtra pointed more particularly to the external sense world and to the visible Sun, in order to call men's attention to the existence behind this visible Sun of a spiritual Solar Being, Ahura Mazdao." And again:—

"Zarathushtra looked up to the sun and saw behind the physical sunlight the Christ-spirit whom he called Ahura Mazdao: .....and who must penetrate so deeply into the innermost part of those souls who in the course of the sixth period of civilization have made themselves sufficiently ripe, that numbers of men on looking into the innermost part of their souls will be able to feel that powerful emotion arise within them which Zarathushtra formerly was able to arouse when he pointed

to Ahura Mazdao.....I have already said that when the Greeks, in their way and after their own fashion spoke of Ahura Mazdao, they called him Apollo."

And again "Light has so often emanated from the East that the West has long ceased to give credit for its benefits."—G. F. Parsons.

"In the beginning there was a Pair of Twins, two Spirits, each of a peculiar activity; these are the good and the base, in thought, word and deed. Choose one of these two spirits, Be good, not base."

Thus preached Zoroaster 3500 years ago.

I will let Dr. Wadia explain this in his beautiful and scholarly way:—

"Manu's Dwan-dvan, Plato's Doctrine of the Same and Others. Newton's Law of Action and Reaction, Ruskin's and Knight's Law of Contrast, Emerson's Law of Compensation, Samuel Laing's Law of Polarity, Madame Blavatsky's Principle of Light and Shade, are all comprehended and much more in the simple Twins of Zoroaster. Zoroaster supposed that there were two primeval causes at the base of every conceivable object both in the world of matter and thought, and they were apparently different, they were really inseparably united from the beginning of time, and consequently called Twins (yema, Sans. yaman).

"An inevitable dualism," says Emerson, "bisects Nature so that each thing is a half and suggests another thing to make it whole, as, spirit—matter, man—woman, odd—even, subjective—objective, in—out, upper—under, motion—rest, yea—nay."

"The two Principles prevail everywhere showing all kinds of differences and contrasts, light and shade, beauty and deformity, harmony and discord, all necessary for acquiring a clear perception and knowledge..... The nature of evil may be partially explained by the nature of shadows in a picture, as shadows have no reality nor any use apart from the lighted objects of which they are the shadows, so evil may have no reality nor any use apart from the good of which it is only a shadow. "Doemon est Deus inversus" was the favorite axiom of the Kabalists of the old: the devil or evil is the shadow of God or good....."But what a task was it", says Goethe, "not only to be patient with the earth, and let it lie beneath us, we appealing to a higher birthplace, but also to recognize humility and poverty, mockery and despite, disgrace and wretchedness, suffering and death, to recognize these things as divine; nay even on sin and crime to look not as hindrances, but to honour and love them as furtherances of what is holy." The evil is merely the tool in the hands of the Highest, performing its appointed task in the ultimate furtherance of the Divine Purpose.

So the poet sings:

"That the mark of rank in Nature is capacity  
for pain,  
And the anguish of the singer marks the  
sweetness of the strain."

"We harness the untamed fury of the horse, or check



the wild career of the rushing waterfall, and use the energy, thus harnessed, for various purposes; so also can we do with evil. We can harness its wild self-destructive power, and change it into harmonious energy for the furtherance of what is good and desirable. In such harnessing have the great minds of old solved the problem of evil."

This is so beautifully put by Joaquin Miller:

"In men whom men condemn as ill,  
I find so much of goodness still,  
In men whom men pronounce divine,  
I find so much of sin and blot,  
I do not dare to draw a line  
Between the two where God has not."

This pair of Twins solves the difficult problem of the world better than any other philosophical system that the human mind has ever conceived. "This and this alone," remarks Mr. Samuel Laing in his scientific book "A Modern Zoroaster," "seems to me to afford a working hypothesis which is based on fact, can be brought into harmony with the existing environment, and embraces in a wider synthesis all that is good in other philosophies and systems and religions."

All the great religions have their key-words. Buddhism has "Compassion," Christianity has its "Love," Islam has "Faith," and so Zoroastrianism has "Asha," Purity, Righteousness, Truth as its key-note.

A few selections from the Zend Avesta and other books may give us some more food for thought:

"Strive to keep pure in body and mind.  
Be strong to be pure,  
Be pure to be strong."

"He who tills the ground diligently acquires more religious merit than he could gain by a thousand prayers in idleness."

"To sew patch on patch is better than begging rich and mean persons for clothing."

"Death being a fact, have no fear of it; fear only not having lived well enough."

"Have the religions of mankind no common ground? Broad indeed is the carpet God has spread, and many are the colors He has given it. What ever road I take joins the highway that leads to Thee, Oh, Ahura Mazda."

Allen Upward in his "The Divine Mystery" remarks: "Zurathushtra is fairly entitled to the praise, if praise it be, of being the first architect of the Universal Faith."

And again:

"The peculiar moral features given to the portrait of Ahriman by the Puritan theology have been impressed so deeply on the Christian conscience that Zarathushtra

is to this hour the Lawgiver of Europe and America."

Alfred W. Martin, that distinguished scholar, of the Ethical Movement, New York City, remarks in his "Great Religions of the East":

"The beneficent influence of Zoroaster's ethics is attested in the writings of Herodotus, who refers in glowing terms to the nobility and purity of Parsee life in the time of Darius. It is evidenced, again, in the lives of the ten thousand Zoroastrians in Afghanistan, and also at the community in Bombay. Travellers tell us that these people exemplify to an exceptional degree the teachings of their Master. Truthfulness, temperance, industriousness, commercial integrity, and chastity are characteristics of their trade. In the cities where they live, it is said, one does not meet with drunken men, nor with women of the town, the degraded creatures that are seen on the streets of every Christian city. As for the generosity of the Parsees, it is unrivalled, extending far beyond the limits of Bombay. It went to Russia at the time of the Crimean War, when Florence Nightingale described the Zoroastrian colony as "the salt of the Bombay community." It went to France in 1859, when the terrible inundations necessitated the supplementing of local aid by foreign help, and the Parsees were amongst the first to respond among the most liberal of the contributors. It went to the United States at the time of the Civil War, our Sanitary Commission receiving a handsome remembrance from the followers of Zoroaster, sent, they said, because of their sympathy with the suffering soldiers, and with the cause of Freedom and Union. A few decades ago an American Christian, Mr. George Peabody, held the record for generous giving to charity, but it was soon broken by a Bombay Parsee, who more than doubled the then record-gift. Such then are some of the practical results of the gospel of him whose birthplace and birthday we do not exactly know, but from whom an influence went forth that has been felt for twenty-four centuries or more, a great moral leader from whose mind and heart there flowed a stream of inspiration that has made glad the waste places of unnumbered lives, and made the desert of drudgery and difficulty to blossom as the rose. It may be that in your home and in mine there is no altar dedicated to the keeping of the sacred fire, but surely on the spiritual altar of our hearts we may keep the sacred fire of purity aflame, so that our lives, too, may be aglow with good thoughts, good words, and good deeds."

#### BLESSINGS

"May Ahura Mazda send you gifts,  
Bahman, thinking with the Soul;  
Ardibihist, good speech;  
Sharevar, good working;  
Spendarmat, wisdom;  
Khordat, sweetness and prosperity;  
Amertat, fruitfulness.  
May that come to you which is better than the good."



# THE BOOK OF PSALMS

Or The World Ransom of Prayer

## A FOREWORD.

**T**HIS BOOK of spiritual lyrics of immortal song is, above all books, fit to be the book of days or hours of all worshipful and aspiring souls. It seems almost an intrusion to essay to interpret and explain it to the imperative order of the intellect. It is like calling in the physician in the days of health to probe and sound in the search for the evidences of disease. Yet the preservation of health and beauty has oftentimes been the result of such action. In the hours of feasting and gladness the ancient Egyptians introduced the family dead to give their ghosts part therein and to remind themselves that they also must die. To share this vast treasure with the past, we must know also its relation to time as well as to eternity. To preserve the freshness of these living words we must know the framework of the law, the abstractions of the Divine Mind here clothed with the beauty of the Divine Soul. The great artist must know anatomy, and the most perfect enjoyment of beauty must also rest upon the fullness of knowledge. The supreme value of the Psalms depends upon our ability to make right division without in any way cooling the warmth of our devotion. Mere historical research and intellectual criticism sees here only an accidental arrangement, a mere fortuitous collection of spiritual lyrics that would have the same value if quite otherwise arranged. As long as this law governs, the innermost secret and most Divine pleasure to be obtained from this source must be beyond our grasp. Whoever may have been the agents of the present arrangement, the eye of God was upon it, and each part has been allotted its proper place in the perfect whole. As the best value of the year depends upon each month keeping its place in the

quality of the weather in the established order, so does the most perfect service of these Psalms rest upon the nature and law of the sacred twelve, that are the spiritual months of all the years of God's life in man. A perfect system underlies the freest movement of life. Each of the twelve is to reach to the value of all in each and each in all. The arrangement is like that of a cabinet with twelve compartments, each containing twelve divisions, and a thirteenth secret drawer, containing six. This twelve times twelve and six make up the one hundred and fifty Psalms. The subtle meanings and most enjoyable understanding of these sweet words depends upon our knowledge of this most wonderful order. Without this we are like a man possessed of a safe full of treasure who has forgotten the combination of the lock by which it is opened. But the cabinet is so beautiful in itself that the very sight of it is a joy. The language is so fervent that, without knowing the sense, it yet fires the heart and ministers to spiritual devotion. Yet through ignorance these words of prayer have oft times been turned to curses, and the most loving hearts have assumed that a barbaric fierceness and longing for vengeance against human foes, flamed at times in the heart of the writer. These are spots upon the face of their beauty, and so we must even here lift the veil and explore the underlying order before we can banish these faults from the world's acceptance of the all-perfect. The richest harvest depends upon the most faithful husbandry. That which God most loves in man is the understanding that is nearest like His own; such understanding comes only through much labor and experience. It rests upon right division and upon equal devotion to the many interests of life. This Spirit that guards the flocks of the living truths and governs with justice over all the tribes or divisions

of spirit and body, soul or mind, is called David—the beloved. Most of these Psalms are ascribed to this quality of the spirit. Without the labor and division of time, spiritual consciousness at its best, would be but as a bird with a broken wing. It is only by fulfilling the labors of each month that we come to the fullness of Time. The wealth that comes suddenly is more often a curse than a blessing. While the universe is our inheritance, we may only enter into its possession by a fixed law of proportionate increase and our capacity to receive and administer our great estate. The possession of the vast abundance of the heavens without the strength of mind, gained by long exercise in all the possible labors of time would prove but a means of self-destruction. Those who are born for great possessions need more of toil and discipline in youth toward self-restraint, than those who have nothing awaiting them save the fruit of their own exertions. But God has safeguarded His treasure. He has been in all ways most careful in the education of His children. Nothing essential has been neglected. The throne of David is surely established and that of his seed after him. Though for a time this royal quality of spiritual division seems absent from our world, it is only that there may be time for nature's increase. The covenant with David is an everlasting partnership between God and man, and before the fullness of life can come, David must be seated again upon the throne as the just ruler over the twelve tribes of Israel. Whatever man has possessed of advance enjoyment in the eagerness of desire for eternal things must be made good by the spirit's faithful labor in time to bring all things to earthly as well as to heavenly perfection. It is only at the end of labor that the spirit can sing in the words of the one hundred and forty-fourth Psalm 9-15. I will



sing a new song unto thee, O God, upon a psaltery and instrument of ten strings will I sing praises unto thee. It is he that giveth salvation unto kings, who delivereth David his servant from the hurtful sword. Lead me and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood, and that our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace; that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets; that our oxen may be strong to labor; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people, that is in such a case; Yea, happy is that people, whose God is the Lord.

This psalm is the division of Labor in Labor. One of the sweetest of all psalms is the twenty-third. This belongs to Law in Desire. Only lawful desire can be thus guided by the great shepherd into green pastures, and these treasures must be unlocked and interpreted one by one in their appointed order. While the consciousness of life is possible to a degree without intelligence, it is, under these circumstances, only a winter brook that runs dry in the summer. While the intelligence of this order may be possessed without consciousness, that is only the skeleton of dry bones, unclothed with life and beauty. In the true and faithful labor to know and do the will of God these two will never be absent from each other. The soul's sweetness will give comfort to the toiling mind, and the strength of mind will give health and fervor of devotion; spiritual experience will give health and bliss to the life of the body, and the consciousness of the body, reality and order to the life of the spirit.

#### PSALM 1. — ILLUMINATION IN ILLUMINATION.

**B**LESSED IS the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the

seat of the scornful.

2 But his delight is in the law of the Lord; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

4 The ungodly are not so, but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.

This first psalm is the promise of all that is to come. It shows life as it shall be. It is the end and the beginning. Such will be life when all the light of truth dwells consciously in the life of man. This is the supreme blessedness. Earth is in Heaven, and Heaven in Earth. Man is in God, and God is in Man. Time is in Eternity, and Eternity in Time. Nature is in Spirit, and Spirit is in Nature. There is no other blessedness. The word blessed is plural. It is the sum of all beatitude. It is Knowledge of all Knowledge; the Life of all Life, and the Glory of all Glory. Then man will not walk in the counsel of the ungodly. No false ideals will dwell in the breast. Nothing that imperfectly reveals God will be exalted. The prevailing teaching will be the pure transcript of the Divine Mind. It will be like God. It will reveal the fullness of the Godhead in its organized perfection. It will be that which was, and is, and ever shall be. The old and sinful man will have run his course. This man of nature will have become complete, and so be ready for the covering of the man of righteousness. Life's sinfulness is its oneness. This man must first be revealed. That which is natural is before that which is Spiritual. The Spiritual will be also balanced with the natural. There will be no religious scorning of nature, the ways of the world and the truths of science. Everything will be revered. There will be nothing common or unclean. Re-

ligion will be cleansed with natural life, and natural worldly life with religion. There will be no room for denial, either of science or of religion. The word spoken will be everywhere the flame of the cloven tongue. All men will hear and revere. Life will be upright. Man's delight will be in the perfect law that embraces every good. He will meditate therein day and night. All study will be the study of truth. All labor will be obedience to law. There will be one Lord. The work of division will have been accomplished. God, in His fullness, will be man's Revealer or Elohim. The Unmanifest will shine in the Manifest. The toil of the day will be supplemented with the conscious growth of the night. There will be a sleeping in the waking, and a waking in the sleeping. Man will know the language of God in trance and vision. Each will help himself at a feast of fat things and of wine well refined. Every subject will be illumined. No branch of knowledge will be left to one division. The objective and the subjective will shed their equal light. The intelligent life of man will be like a tree planted by the rivers of water. It will be rooted in the bliss of Consciousness. The feminine and the masculine will continuously caress each other. The highest joy of nature in strength and sweetness will but faintly represent this inward and outward blessedness of being. The intellect will bring forth fruit in season. It will not be subject to periods of drought and barrenness. It will work with ease, spontaneity and regularity. The glorious sweet fruit of revelation will come at the proper time. The leaf will not wither. The understanding will not fail. "In summer and in winter shall it be." All that man essays to do shall prosper. There will be no more failures, no more abortions. The harvest is gathered in and the work of cleansing is sure to succeed. The ungodly states—the ideas and emotions that are not like God—are not like this, but like the chaff, to be separated from the wheat. In these prosperous days of Intelligence united with Consciousness, the breath of the spirit in



its strength, will blow away the chaff. The laboring oar of Time will have become the winnowing fan of the righteous man. In the light of his perfect judgment, what is unlike God will have no standing place. It will fall down and rise no more. In the congregations of whole truths, the sinners, or half-truths, will have no place. Each fact of the body will be seen also as a fact of the Spirit. Each power of mind will have its companion grace of soul. This is the way the Lord knoweth. This is what was purposed in the beginning, to be realized in the end. It was always intended that everything unlike to God should perish, in the ripeness of Time. All wickedness is to be searched out, until there is none. The final work of God will be its own witness and justification. No man will have aught of which to complain. The seasonable fruit will be round and complete, and so compact, with every delightful flavor, that it will be agreeable to every taste. Here, each shall find his own desire, and every varied hope, blossom into fruition of immortal life and joy. All this that shall be is potential in this true beginning. Here God's strength touches man's strength. By this power all the vast space, or difference between man and God, shall be bridged over. Illumination is the highest quality, both in man and God. It comes after labor. But this quality must permeate each of the twelve until each is in all and all is in each. Though at the first this arrangement of these spiritual songs will seem eccentric and arbitrary, a little patient investigation will soon wear away this impression. To learn rules and principles is always laborious, and yet this is a stern condition. This toil stands at the beginning of every great achievement. Advance into Immortal Life must be with equal and determined advance into Immortal Knowledge. The rivers of water flow in vain, unless we are in Knowledge, as trees planted upon their banks. The ungodly are not so. They are emotions without knowledge, or mere abstract ideas without the joy and touch of life. All these things will be blown away as chaff, in the true excellence of the blended life of man in God and God in man.

## DANIEL OR THE JUDGMENT OF GOD

### PROLOGUE

#### The Extension of Life

"But as truly as I live, all the earth shall be filled with the glory of the Lord." Numbers XIV. 21.

"Whosoever liveth and believeth in me shall never die." John XI. 26.



READER, before you enter here let me take your hand for a moment. If you are satisfied and at rest in any creed, cult or religion, and do not wish to encounter a time of trouble, just avoid these pages. I shall love you just the same. But if in order to be happy you must follow some little gleam that has entered your mind of something far greater and more satisfying than your present religion offers, then for you has come the time to watch and count the stars of the more abundant life which, in its undefined vastness, is like the unmeasured heavens of the physical universe. If the spirit of adventure is upon you, like Columbus of old, and you would sail forth on uncharted seas, a New World awaits you of far greater wealth and meaning to your joy of life than any possible physical discovery.

This New World is awaiting you. I cannot show it to you. When I have done my best I have but brought you a leaf or a flower. To enjoy and possess it you must seek and knock and explore for yourself. No one can initiate another. I can but show you the way and give a few shadowy hints and faint echoes of a life of long intelligent comradeship with a living, loving God, whose Knowledge is soon to cover the earth.

This is the dearest thing I know and the very dearest thing anyone ever did or ever can know. Without this there can be neither individual nor World Peace. The only way in which anyone can really be at home and at peace in our world is to face existence every moment equally with impartial interest towards spirit, body, soul and mind. This is the only Habitation of Peace, because this is the only state God has chosen for His abode, and the one and only place in which you can truly know and live with God. This means everything that is Ideal and also everything that is practical. If you will follow this gleam then take my hand and share with me the vision of this extension into The More Abundant Life. God is Life and the only way to possess it is through the Son or Christ or Messiah.

But this is not a man who ever lived on the earth, nor any man yet to come, nor the Christ of religious sentiment and faith in what is taught in any creed, but the very Life of God Himself within you in the glory of Dream and actual Vision received with understanding. But this cannot be gained until you have learned to be just and true to all the many other interests of life in spirit, mind, body and soul. But as truly as God lives and pervades all space, so truly shall this earth of ours be filled with men and women who shall reveal in all they feel or think or do or say the very Glory of God.

#### Chapter I

#### DANIEL

#### The Rosary of Life

"For now we see through a glass, darkly; but then face



to face: now I know in part; but then shall I know even as also I am known." 1 Cor. XIII. 12.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."

2 Cor. 111. 18

This book holds the everlasting romance of all the greatness, joy and gladness of life that is set fast above all delay or failure in the evolution of the Soul of Humanity. It is a Rosary of jewelled beads, each of which is a move onward of the human heart in its prayer and utmost endeavor for the true, undefinable greatness of life.

Nebuchadnezzar is from Nebo - a lofty place. This means that its own loftiness and mystery, beyond all power of definition is the sure protection and way of deliverance of Religion out of every state of limitation and incompleteness.

This whole book is the wondrous romance of the passage of our religious life into the superb and real greatness of Religion and life far too great and wondrous to be defined.

The reign of Jehoiakim - Jehovah has set up - is the kingdom of true Prayer. The desire for mystery of God is so great that the religious life is taken by its own ardor and devotion out of the fourfold state of equality of interest into a onesided condition of spiritual and soul devotion. This is to be carried out of the fourfold state of Zion or Jerusalem into the land of Shinar - two rivers - the two streams of soul and spiritual consciousness. Thus what appears as a calamity is but a long step onwards. The vessels of gold of the house of God are the doctrines of religion that are for a time monopolized by our great and earnest prayer for soul and spiritual completeness.

All this is a time of mystery in religion, real and undefined. Religion is as much for body and mind as for soul and spirit. It must be to us as familiar as the air we breathe or the space we occupy. If we move into a new place we cannot feel at home until we know east from west and north from south. What is true in nature is equally true in spirit. Religion falls for a time by its own ardor and onesidedness into a demasculated state. Science is divorced therefrom, and the body, in its equal importance, is sacrificed to the supposed needs of the spirit.

Ashpenaz - the master of the eunuchs - is connected with Ashteroth and Aphrodite or Venus - the love joy of God's own Being that rises in all her indescribable beauty out of the Sea of the Cosmic Consciousness. This is the Amrita or unutterable joy and bliss of Immortality that comes to us, first in our captivity to soul and spiritual completeness. This, however, is not our real immortality of mind one with soul, and spirit with body. Under the discipline of Time apart from Eternity and of religion divorced from science, faith in a spiritual immortality is, for a time, our best comforter in our supposedly forced submission to the power of death. When Humanity learns to know God in dream and vision consciousness, and to divide all things rightly, all injustice

will give way to Justice and God will be Judge. This is the very essence of this entire book.

Daniel is the soul division of life and his three friends, the three qualities of Desire, Labor and Illumination. These decline the king's rich meat and wine to live on water and pulse. Water here stands for the Cosmic Consciousness, and pulse,— right division. This is to have understanding in dream and vision, distinguishing the spiritual meaning from the outward form.

The greatest utterance of this entire chapter is that Daniel had understanding in all visions and dreams. This is the great and most exalted condition of consciousness that will be the crown and glory of every ripe and unfolded soul. There is no dearer thing or state to be attained by the human race. To reach this condition is to realize the very life of God in sweetest and most natural comradeship. To such there is no night. These are God's beloved to whom He giveth songs in sleep, and seals, that is, completes their instruction. This is the highest degree to be reached in the process of our education and unfoldment in the image and likeness of God.

Daniel, meaning God is Judge, is the judgment day of our world. This is the coming of the Christ Life—the state of God within—in the clouds, because these represent the symbolic value of Conscious Revelation. The great Sacred Books of the world's past are all allegories of the things too great and wonderful to be presented to the world's childhood. This was the only way God could reveal Himself in this time of our childhood. When we are children it is right to understand as children; but when we grow up into manhood we must put away childish things.

The gathering together of the doctrines of religion into the temple of Nebuchadnezzar in the land of Shinar, is the separation of religion between soul and spirit, body and mind. The Day of Judgment is the separation of the sheep and the goats; the sheep on the right and the goats on the left. The left is the state of consciousness without intelligence, and the right, the state of intelligence without consciousness. The doom of religious states of ignorance and understanding to the fire and brimstone prepared for the devil and his angels, is just as much permeated with the love and mercy of God as the entrance into Paradise,— the life of dream and vision with understanding.

The expression of "Hell and Maria" by one of our best known political leaders, in the presence of mere political and party demagogery, is the feeling that the real greatness and wonder of life in all its human worth and Divine glory, ought of itself to make anyone ashamed of all such littleness. It truly will and must. Those who do not enter into Paradise must pass through the fires of human love, mixed with the brimstone, meaning phosphorous, of our expanding brain power, until all that is above and within shall be one with all that is without and below. The soul or moral nature of mankind is surely growing ready for the day of Divine Judgment. When the politicians act and



wrangle from purely selfish interests, the common sense and judgment of the people rise up and thrust them out of power.

The conflict of the Modernists and the Fundamentalists in religion is only the beginning of the great Armageddon of the Field, or right understanding, of God. The young people of our day are becoming too much alive to the real greatness of life to be shut up in the temple of Shinar - the state of the soul and spirit separated from that of the body and the mind. Stately temples and filthy crowded tenement houses must destroy each other. The curse of wealth and of poverty are both pushing us on into the Day of Judgment and deliverance out of mere destructive legality into righteous Justice. We can no more prevent this than we can stop the autos, the radios, the picture shows and countless other agencies of progress from drawing us out of all religious teaching that is not founded on Science and Nature as well as on Spirit and God.

When we have understanding, not in one revelation or vision but in all visions and dreams, we shall have glorious natural fellowship and sweetheart comradeship with the living, loving God. Then will Desire, Labor and Illumination be lifted up and the pure judgment of God be made visible and real in the greatness of Humanity in religion, a hundred thousand times greater than was ever taught from any creed or religion un-nourished by the water of cosmic consciousness and the pulse of right division between all the four cardinal points of spirit, mind, body and soul; the four rivers of Eden, the Garden of the Lord God, instead of the two rivers of the land of Shinar.

All this is to come to pass when Daniel and his three friends are exalted over all others in the religious world. This day is knocking at our doors. Thousands are beginning to thrill to this dawn of the day when God's will or judgment shall prevail on earth as in heaven or revelation. It is impossible to put into words what life will be when the true Knowledge of God, seated on the clouds or allegorical meanings of Revelation, shall create all things new, and deliver life out of all the shut-in and gloomy prison houses of the creeds and religions. In all these we have seen through a glass darkly.

Mystery and darkness have encompassed us sleeping and waking. But the Judgment Day of God will chase away all darkness and mystery. We shall know and live with God as naturally as we know and live with each other. Instead of losing the self of our selfhood in sleep, we shall see, hear and feel more wondrously and take into our whole consciousness of being the meaning of what we experience. Then each interest of life will touch and grow side by side like so many peas growing in a pod. This is to see things face to face; to live and love and so feed upon what we thus

learn from God, that we cannot fail to make the very nature of God manifest in our lives. Those who thus live are the shepherds of Bethlehem who keep watch over their flocks by night, and so find the very life of God that alone brings Peace on earth, goodwill among men. But the main thing to remember is that this great finality cannot be gained by any neglect of what comes before.

This superiority of Daniel and his three friends is simply the greatness of soul of those who have refused the rich food of soul and spirit to the neglect of responsibility to mind and body. In the East, especially in India, many have been regarded and worshipped as Saints, who, in obtaining vision consciousness, ignore everything else and sit around in filth and nakedness, just to revel in the glory of what to others is unseen. The religion of Buddha is a revolt against this, and yet its devotees have mostly fallen into another extreme. All onesided extremes and shut-in states must be dropped out of the true Rosary of Life before we can fulfill our responsibility to God and Humanity.

I will therefore conclude this chapter with the following lesson received in the Vision Consciousness. I dreamt that I was walking among the olive trees on the Mount of Olives, north of Jerusalem. Some of these are very wonderful in their combination of vast age and fruitfulness. While the trunks are gnarled and hollow with age, the limbs are young and full of olives. Out of the hollow trunk of one of these came a great black cat, followed by a long straggling row of kittens. The first one had a white spot on its forehead and in those that followed the white spot grew larger until in the last the black had disappeared in a marvelous shining whiteness. As this one danced from side to side of the path in a wondrous intoxication of life, I said to myself "I must have this one." But just as I started to seize it, the old black cat leaped upon my back and sticking her claws into my shoulders, said in tones of irresistible power: "You will have to take them as they come." The cat represents Eternal things, and the dog, the things of time. It is Caleb - the Dog of God, the faithful follower of every duty - and Joshua - the son of Nun - continuation or long labor to understand - that alone bring religion into the Promised Land of milk and honey.

This is why this Book of God's Judgment holding the rich promise of the soul, is the last of the four Major Prophets; and the Gospel of John, the fulfilment of the Promise, is the last of the four Gospels. These must all be taken as they come. Every excellence is incomplete in itself without those that go before. This is the great lesson of this entire book. Truth is not Truth without Love, and each of its companions in the tribes of Israel. Spirit is no good without matter; nor mind or intelligence without soul goodness.



# THE GOSPEL OF JOHN

or  
THE SOUL REVEALED.

## PROLOGUE



**W**HAT are you seeking, Reader? Are you seeking life flawless, abundant, all-satisfying life? Life that explains everything? A life that holds possession of everything? You hold it fast like the beauty and sweetness of a flower; the laughter of the sea; the brightness of the sky or the songs of the birds. All this and everything else that exists is the very soul of things; the ripe fruit of men and women who have morally tuned and harmonized their whole lives into God, so that God can now live in them. Before God can live in man man must learn to live in God. In one sense God lives in each and all, for the life of God is also the life of Nature. Everything in nature is making some contribution to the natural man. The natural man must be evolved before there can be a spiritual man.

Everything in nature has consciousness. A stone enjoys its hardness; a flower, its sweetness; a tree, its strong roots and wide-spreading branches; a mouse enjoys its smallness and an elephant, its bigness; a lion, its strength and a deer, its swiftness.

The consciousness of an animal is generally single while that of men and women is composite and many-sided. This is built up slowly through the ages. The story of man's progress from small to great is set forth in the plagues of Egypt, because these are the progressive steps by which man advances out of the dominion of Mind or merely intellectual culture through the Red Sea of Life to the Mount of Illumination, and finally into the land or state that flows with the fourfold or universal philosophy of life and the honied sweetness gathered from every flower of beauty into the six-sided cell of a perfect understanding of a conscious and intelligent comradeship with a living loving God.

But on the way there is a plague of frogs that are found everywhere. The voice of the frogs is heard everywhere in the springtime and every throat is open, but always upon one monotonous tone. This is the time of a widespread and general enlightenment when all think they know the Truth. Everyone is boasting of liberty and progress, for they all sing the same song. This state must disappear. When we know the deep and high things of life each will sing of a rich and varied life and yet no two will be exactly alike.

Then another step in progress is that of the flies. These are forms of life that live on impurities and can only live in summer's heat and perish ignominiously in the winter's cold. These are those that, in vast numbers, can be religious under outward and external forms

of excitement who have no endurance before the higher demands of absolute and personal devotion to all that is pure and good for their own sakes.

Then there is a plague of lice. These are those that prick the skin and get one taste of blood or life, and yet know nothing of those rich veins and abundant channels of the manysided and greater things of life that come to only those who have learned to keep watch over their flocks by night.

Then we have the plague of the locusts, for these are those who devour every green thing in sight and leave the land desolate behind them. These are the savants, the know-alls, the great scientists and even teachers who have not yet learned to feel and know in sweetest heart comradeship with the living loving God. The real life can only be known by living it. We must advance out of every possible definition of life in creeds, systems, cults or religions into the vastness and unspeakable greatness of the Kingdom of the Undefined. But this is a long way to go. It comes by no sudden miracle nor by anyone's putting some golden key in your hand; nor by any process of initiation, secret or natural. No one can give it to another. It cannot come in yourself by any act of will or thought alone. None can tell when it will come to him, for it is not possible for God, in this higher sense, to live in man until man has, by love and devotion to all he can know and be and do for the good of each in all and of all in each, made a chamber in all his fourfold being of spirit, mind, body and soul large enough for God to live in. This means that your body must be as pure as your spirit, and that your natural life be as sweet and fragrant of every possible moral excellence as a lily of the field. All that is without must gladly aspire to serve and be like the within before all that is within of God and the Infinite Universe of quality be made visible in the many quantities of a rich and abundant life without.

If this is what you are seeking you will gladly share with me the Vision of what man's life on earth will visibly be when all that has been promised shall be built up in the moral nature of Humanity, for this alone can be THE SOUL REVEALED.

## THE GOSPEL OF JOHN

### Chapter I

#### The Fundamentals

"And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." 1 Kings XVIII. 21.

"The voice of him that crieth in the wilderness, Pre-



pare ye the way of the Lord, make straight in the desert a highway for our God." Isaiah XL. 3.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi IV. 5, 6.

There is in the religious world today a vast preparation of a coming conflict between the modern spirit of religion blended with scientific discovery, and what are regarded as fundamentals, absolute essentials to the very nature of Religion. But the weakness of the situation is twofold. The Fundamentalists are trying to hold to the literalness of things from an historical standpoint where there is no possible room for an adjustability of any one of their fundamentals to real pure and undefiled religion before God.

It is just as absurd and unnatural to believe in the Virgin birth of a man called Jesus Christ as of a man called Buddha; or of another called Mercury. These and many others are but allegorical gleams of the undescrivable greatness of the passage of Divine Qualities into the soul or moral nature of mankind.

While none of the things claimed as fundamental are but pictures to help visualize truth to the world's childhood, there are most absolute fundamentals that must be the foundation stones of Universal and Final Religion. What these are are very clearly and positively stated in this Book that, from first to last, is a Divine Picture of The Soul Revealed.

In the beginning was the Word; for the Word is simply every possible manifestation of God in Revelation. The Body of God is the universal Ether or static self-conscious being that pervades all space and is the sustaining power of every form of animate and inanimate life. This Word or Ether is both with God and is God, but not the whole of God. Pervading this Ether is the Spirit and that means the absolute Nature of God in Law, Truth and Love.

The Beginning is that which exists in Time. But before Time or Beginning there was the eternal uncreated nature of God. Everything in Time is created for the joy and expression of the Eternal. The purpose that flows from the Eternal in Time is the desire and determination to create man in His own image and likeness. The image is the universal mind, and the likeness, the equally universal moral or soul nature of God. It is the purpose of God in creation that a type of being shall be evolved in the long process of Time that shall finally see God as He is and by such seeing, and loving what is seen, become like unto Him both consciously and intelligently.

The Word or Manifestation is the Son or perfect image and likeness of God. In this Manifestation is the very life or ethereal substance of God, and this likeness is the light of men. This is what is seen or made manifest to anyone in the life of dream or vision. But

the meaning of what is thus seen or heard within is long hidden from man's intelligence. The light is in the darkness and cannot be perceived because man's mind can only be evolved through the unfolding ages to receive and understand. The very nature of God has always compassed our lives, but we could only receive it little by little. All the great sacred books, epics and religions of mankind have been but here a little and there a little out of this absolute and universal Life of God.

In order that man might finally be able to appropriate and embody this glory and abundance of God within he must slowly unfold the power to understand and appropriate. This is John—the power to appropriate and prepare the way for the joy and realization of the very Life and Presence of the Living God. This is no individual man but a quality, impulse or quickened desire to seek and know the very best that can be known. What John stands for must sooner or later become the compelling motive of each and all, until they have seen and borne witness to the very Presence of God within. This that is called John comes to none until after much preparation towards the life within in the many agencies of nature for man's unfoldment. While he is not the last and final excellence of our graduation into the glorious greatness and Kingdom of the Undefined he is certainly the senior year and often the post-graduate course in the great School of Life.

He, John, is the impulse leading thousands today out of the established forms of religion into the great wilderness of The Unknown. He is clad with raiment of camel's hair. The camel is the symbol of the strength and endurance of the human Will. We must be clad with the intelligence that comes only through many a long and weary march over the desert of Time to exchange one value for another, or to gain the value of the best in every land or division of life. He is fed with locusts and wild honey. The locust that devours every green thing for food is the symbol of those who eagerly seek and devour for food every green and growing state of knowledge. To eat wild honey is to seek and find the greater sweetness and joy of life to be found only by exploring the vast wilderness of the unknown. This is the one or state that baptizes all the repentant with water. Here water represents the expanding consciousness of real life that comes only to those who repent—that is, turn away from the many partial and incomplete ways of life. This is the new Consciousness or Cosmic Life so many are beginning to be aware of.

While Intelligence is masculine, Consciousness is the feminine. As woman is coming into her own and seeking equality with man, so is it with the element of consciousness in general. It is only through a quickened and awakened consciousness that we can begin to perceive the very Presence of God within. These are the shepherds of Bethlehem who keep watch over their flocks by night. When the life of God within is known



and recognized, it is through plunging into the wide flowing stream of conscious being.

This is the experience of those who conquer sleep and by long labor to understand the meaning of dream and vision discover the very nature of God within. Those who meet with this experience are no fierce iconoclasts nor proselyters who go forth to plunge the world into religious warfare.

This spirit is only recognized because it comes in the likeness of a dove—the symbol of all gentleness. It is impossible to describe the gentleness of those who have reached this higher grade and of absolutely seeing, hearing and being taught of God. But this state has its birth, childhood and time of birth. The twelve qualities, called disciples, are gathered to it one by one. These are disciples of John before they are followers of Christ.

We must learn to distinguish between Jesus and the Christ. Jesus is the doing period of labor and suffering in going from one value to another, represented by John. While Christ, the Anointed, is the suffusing, smoothing gentleness of the very life of God within.

No man hath seen God at any time; but the Son or the likeness of God seen and heard in dream and vision, reveals Him. The twelve disciples are the twelve qualities of the twelve tribes of Israel, evolved in the soul into states of consciousness as well as of intelligence. These are Law, Truth and Love in spirit; Obedience, Prayer and Discernment in mind; Sight, Hearing and Touch in body; Desire, Labor and Illumination in soul.

The first quality of John to see and recognize the very life of God within, is Andrew—Sight. He finds Peter—Hearing, for Sight generally comes before Hearing. After this comes Philip—conscious Discernment in both natural and spiritual ways. Then Nathaniel—the sense of Touch, the actual touch of the very Body of God. He is surprised at first to discover that the Christ-life is a Nazarene—one separated. Many believe that it is impossible for any good thing to come through those who have far outgrown every organized religion. The real Religion of the very Life of God will be, when it comes, a hundred thousand times greater than any organized, defined religion, or of a combination of all such religions. It alone is The Kingdom of The Undefined that cannot be perceived or even guessed at by either fundamentalists or modernists. These are the new Pharisees and Sadducees. One is religion divorced from nature and the other, nature divorced from spirit.

Nathaniel—the sense of Touch—knows the Truth because he was seen under the fig tree. The vine symbolizes Revelation, and the fig, Understanding. When these two meet in the sense of Touch,—the very joy and realization of the Presence of God in the life within—we shall be at the beginning of the reign of the Messianic Age. This dawn is even now blushing the misty mountain tops. Night's candles are burnt out and jocund Day—the Day of the Lord of the very Life of God in man—appears. What this will be I cannot tell

you. Many are sensible of its new and wondrous joy, and the old ways and ideas of Religion have become so many gloomy prison houses out of which they have escaped. But we must remember that the artist who paints a bright picture prepares for it a dark background.

Such is life. These things had to be. John must go forth into the wilderness of the Unknown to prepare the way of the Lord before him. We must long watch our flocks by night before we hear the angels singing "Peace on earth, good-will among men."

John and Elijah are one and the same; as John and Jesus represent the period of study, exploration and growth in the wilderness, meaning the long unknown and uncultivated states of being. But so long as we think of these from the personal and historic standpoint we are still far from the beginning of our true manhood and womanhood. Before we can really and truly live we must get away from most of the ideals and pursuits that have been promulgated by the cults and religions. All that is told of Elijah as well as of John represent phases of life that must be expressed and built up in the moral character, and that means, soul of each individual.

Elijah calling upon the prophets of Baal to choose between Baal and the Lord God, is the time or spirit of the present age calling upon us to choose between what has been taught by any religion and what each individual must seek and find and know within, and these so live as to make the very vision of the nature of God as seen and learned within, the whole tone, temper and visible quality of their own visible and material lives. Only thus can anyone go forth into the wilderness of the Unknown to find and know and live with God. After we have learned and lived long with God then God, as the Lord, can begin to live and reign in us. This is the measure of God's love to man. God suffers that this life shall grow and live and die in each great division of spirit, mind, body and soul, to be resurrected and embodied in larger life until, in the last division of Soul, we reveal the calm and glorious character of the Soul Revealed.

This understanding of the nature of John the preparer, and of Christ the Comforter, is the greatest of all fundamentals because this is the only blood or life that can take away the sins or many one-sided states of religion. This does not mean that the earlier states of the letter and ignorant devotion have been false and unnecessary. These will be seen in their preparatory service developing devoutness and aptitude towards real Religion, as children playing with dolls are preparing to love and cherish real and living children when they become fathers and mothers. This is the turning of the hearts of the fathers to the children and the hearts of the children to the fathers. Many fail to see and learn this and so assume a false and condemnatory attitude toward the past.

The right understanding will blend into one Perfect

(Continued on Page 28)



# GOD, GODS and GODDESSES

## SATAN — ADVERSARY — SPIRIT OF LIGHT

**S**ATAN-ADVERSARY—is also called Lucifer-Lightbringer—because He is the first operation of the Spirit of God moving upon and in the darkness and chaos of the outer world. To know God we must also know Satan. He is the adversary—not of righteousness, but of sin. He Himself is the Adversary and Tempter to sin, because He is God hidden in the outward appearance of matter and of spirit.

In the Manifest—He is the First, or the Manifest without the realization of the Unmanifest. He who says "I am the Alpha and Omega, the First and the Last" is the realization of the Manifest in the Unmanifest and of the Unmanifest in the Manifest. This is a dual marriage of intelligence in consciousness to consciousness in the intelligence. When this shall be once accomplished in its fulness in our world the reign of Satan will be at an end.

Satan comes before us first in the creation of Light, on the first day of creation. This is the light that comes to man when he first begins to worship and aspire. The Light is good, not so much by virtue of what it is in the beginning as by what it will lead to in the end.

This Spirit moves upon the face of the waters. This is the face or spirit of Consciousness. The consciousness worships before man thinks intelligently of God or Cause. The first movements of this Light are subtle and strange. Satan is therefore compared to a Serpent. This is the serpent of which it is said: "The serpent was more subtle than any beast of the field which the Lord God had made." He it is who tempts the woman — the first worshipful consciousness of humanity. As the serpent is manifold in its movements so is this first coming of Light. The serpent runs, creeps, swims, glides, darts and leaps; so does Light advance upon the world of darkness.

Strange, uncouth and revolting

conceptions have come into being, by confounding between Satan and the physical life of sex. Here the symbol is confounded with the substance. The life of sex is exaggerated out of all true relationship when it is thus identified with spiritual eternal realities. This is not the history of our animal life but of our spiritual. Sex is only a symbol. As desire awakens towards woman in man, and towards man in woman, so does desire awaken in consciousness towards intelligence and in the intellectual life towards consciousness.

The knowledge of good and evil is the knowledge of the form of anything apart from the life thereof. In the beginning of consciousness there is no discernment behind the form. Man worships the effect not knowing the cause. He beholds himself revealed in the glassy surface of a still pool. This is wonderful! marvelous! He worships; he finds some uncouth creature in the water like a snake or a crocodile and thinks such the cause and so worships. All the earliest movements of religious life and light are of this nature.

In the beginning of vision anything seen is worshipped; for there is no power to discern the meaning thereof. All these crude forms of worship are related to the final good. This is the awakening or beginning of Desire. Satan is the Upholder of all the Gods. The mystery of Satan is most covered because He is the lowest manifestation of Spirit in material conditions. The woman or consciousness tempted of Satan takes the fruit of the knowledge of good and evil and gives to her husband and they are enlightened enough to discover their nakedness. Intelligence is naked without consciousness and consciousness is naked without intelligence. It will be long before these two will perfectly clothe each other. Woman must bring forth spiritual forms only with much travail; and man gain intelligence

only by much culture. Confounding between the form and substance will long bruise the heel or understanding of consciousness.

In time the seed of the woman, or states of consciousness become also intelligent, will bruise the head of the serpent. This will be the destruction of all separation between the symbol and the meaning of Revelation. Man will cease to be content with any life of Spirit not expressed or revealed in form and with any life of matter concealing the life of the Spirit.

Later, in these writings, we are told that Satan stood up against Israel—man ruling with God—and provoked David to number Israel. To number is to value. When we try to form an idea of the value of the Manifest we, of necessity, part company with the Unmanifest. All the bounds, creeds and cults of the spiritual life are the works of Satan. The Perfect Life of man in God and of God in man is too great to have any fixed definition or valuation.

In the Book of Job Satan appears among the Sons of God, because He is One of Them. He must tempt and try Job—the Spirit of foreknowledge—until, by much suffering and cleansing of the outer life, the knowledge of what life was to be is justified by what life has become.

In Psalm 109 we read: "Set thou a wicked man over him and let Satan stand at his right hand." This is the beginning of Illumination in Touch. This is, of necessity, the ministry of Satan. Touch is in the end, or perfection, of body in spirit and of spirit in body, to be the source of true knowledge and life of God. It must, however, first pass through each stage of its unfoldment. This man, at whose right hand Satan stands, is (in Zechariah) shown to be Joshua or Jesus—the Understanding. This Understanding must be tempted and proved until it is perfect against all temptation.



The test of our final perfection must be of the relation between the Manifest and the Unmanifest. We must have power over both. We must be neither bound in the one nor in the other. We must know our own powers as Divine and yet be conscious of The Living Supreme Unmanifest God therein as the separate Lord of all.

The field of this dual Manifestation and the Life of God must be the sense of Touch coupled with Discernment. These are the tribes of Naphtali and of Zebulun in which this light appears to those who have long sat in darkness.

The Vindicator who liveth and will redeem the Spirit's foreknowledge will be God made Manifest in the very forms of Revelation and in the outermost life of man in the visible life of the body. The last is impossible without the former. We must know the thing that is right before we can be the thing that is right. We must be proof against all the subtle ways in which we can be tempted to give a material and literal interpretation to a spiritual experience.

In the Perfect Life the Prince of this world must come and find no part in us. We cannot escape from the power of this prince by despising the world and discarding matter. We must know and possess even the world by virtue of our right understanding concerning it. You will have no more satisfaction in spirit

without matter than in matter without spirit. In the Life of God in the very life of the body Satan falls like lightning out of heaven. He ceases to be an inscrutable mystery. Man gains power to tread on serpents and on scorpions. This is the understanding of hitherto mysterious states of Light and Revelation.

Satan, however, cannot war against Himself. Our victory over Him must be complete. Before we can spoil His house we must bind Him. It is Satan who enters into Judas—the gift of Desire—to betray to the Cross and death thereof. We must die even to the true Knowledge of God before such Knowledge can be wholly one with Life. This Life is not to be gained in the body alone. The moral character or soul division has yet to be made perfect.

In the finding of self we must find the nature of our relationship to every other self. We cannot push any man into the kingdom of God. We must have charity or patience towards all. When Satan has been long bound or mastered he will come forth again. The most perfect knowledge and life will need to be disciplined until there is no difference in our world between aught secular and aught that is sacred or spiritual. This will be the last field of operation. We must know God as perfectly in the without as in the within. We must have a world that has become in all its divisions subject unto God.

This coming of the perfect relation between the within and the without will meet with many hindrances. To seek, however, thereunto and to feel our moral responsibility touching it, is our noblest privilege and greatest blessing short of its attainment.

Towards Satan we must learn to be reverent without in any way bowing down to the perfection of the without. At the last, the one command will be "Worship God only." The fire of Satan that is to try and purify the wicked is mingled with brimstone. Brimstone is the light of intelligence. When this is well mingled with the fire of love all things will be cleansed. The fires of hell are the preparation for the joys of Paradise. The joys of Paradise are the preparation for the greater joys of the heavens in the earth and of the earth in the heavens.

The Perfect Life will explain and justify all. He who understands and knows all, will be without condemnation. He who destroys the works of Satan is the Last in the First and the First in the Last. In the end we shall have uncovered this mystery so long veiled. Having destroyed the false judgment of sense without spirit and of spirit without sense the very Life of the Unmanifest will be seen and known in all that is Manifest.

Then God will be all in all and the life of man will be the visible glory of the Life of God.

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# RECONCILIATION

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

2 Cor. V. 18—20.



He Master-Word - the last and most complete summary of all we need - is RECONCILIATION. The word implies a thorough change from displeasure to self-pleasure; and from dissatisfaction to satisfaction. In many circles there is a tradition of an all-masterful, magical, deific Word that has been lost; the finding of which will unravel every tangled skein of life, and place in our hands the talisman of Omnipotent Power. The same idea is symbolically portrayed in countless ways. This is the "blue-flower" or "rose" ever sought but never found. This is the riddle of the Sphinx; the Philosopher's stone that can transmute all the base metals to gold - the panacea for every human ill; the Elixir vitae, and the Fount of Eternal Youth.

It is from this stand-point we have not yet comprehended nor embodied the Christ Ideal.

Surely, in view of the present condition of the world, under this interpretation of Religion, it is time we called a halt and reconsider our premises to find out why the thing so long promised and expected, has not yet come to pass. It is written: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." It is also written: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

Is it not also written: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you."....."He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from

heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, "This is an hard saying, who can hear it?" "Who can hear it? Who can understand it? Who can prove that this bread of life, and this wine of life, are more real than all that we call real; and yet not at all the thing that has thus far been believed about them. Has the very Bread - or Knowledge - of God come down from heaven in Revelation? Has the very Blood - or Life - of God been shed for the salvation of the whole world? Is there a state, or way of life that can and must fulfil all that mind can think or heart desire?"

Great indeed is this Mystery! Hard indeed is it to understand, that this Promise of God in Christ so long thought to be fulfilled, has, as yet, not yet been received and truly acted upon in our world. If it has been it certainly has failed to make good its claim. If it has not been understood, because not taken in its true sense, surely it is time we turned ourselves about and faced the reason thereof.

In this writing of the past, it is further said: "When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." This is the true meaning - The word of Revelation is not to be taken in its apparent, but in its living and spiritual, sense. Revelation is not given to tell us the history of anything that has happened externally upon the earth, but to tell us how the human, through all the ages, has been ascending up to God; and how the very knowledge and life of God passes into, and becomes visible in, the life of man upon earth.

The manifestation of God to those who seek Him is not simply an appearance or likeness of God, but is God created into form out of the very substance of God. It is not this in itself, but our appropriation of the Vision with the right understanding of its meaning that will make humanity in the whole tone and temper of life like unto God.

This makes God human and also makes the human like unto God. This is not man alone nor God alone, but man in God and God in man, seeing each himself in the other and being wholly satisfied thereby. This is Reconciliation of man to God and of God to man.



# TALKS TO THE YOUNG FOLK

By EDITH F. SUTTON



IRLS and boys, you have a page in this new Magazine all to yourselves, not because you are children but because you are fine budding men and women; growing day by day to be like some of the great noble people you read about in books. You are entitled to love and respect from those much older than you in years. All the great hearted men and women that you meet or hear about were once young like you—just beautiful human buds—and they have blossomed into what you now find them or read about them. You also will do the same and we hope this Magazine will help you.

Now it seems to me that this new Magazine is, in itself, just a Bud! Only one day old! Oh, how young! Let us watch it grow. Will you help it all you can? Now this fine new Bud has come to teach us something. It has come to open up its petals by slow degrees (for we may not learn too much at a time). These petals get more and more beautiful as they become larger and sweet-scented. These petals are Knowledge and Life; and as we get older we learn to Know and Live just as our Divine Father-Mother wants us to do. This Magazine is going to tell us lots of things we did not know before. It has come to tell the world of things hidden now to be revealed; of things new and old; of things that the eye hath not seen nor the ear heard; and it will go on teaching until the sweet perfume of this unfolded Bud will send its sweetness and beauty from one end of the world to the other.

Oh, you youngsters, what do I hear you say? You think that because his BUD was born on the first day of April, that it must be a Fool! Now, what is a fool? Are you the fool or is the BUD a fool? Now listen a few moments. April is one of the most beautiful months in the whole year. Young life seems bursting in every direction. The sunshine and showers of April are helpful each in its own way. Now on the first day of April it is a very silly custom to make "fools" of the people you meet, not realizing that you yourself are the greatest fool. I think this bad habit must have arisen from a distorted view of God. Folly is ignorance but with some it touches wisdom. Have you older ones read Wagner's Parsifal? What do you think of The Guileless Fool? He was thought a fool, but like the Christ he symbolises, was Guileless. Study that drama again and you will get the right idea of the "Guileless Fool" and you will be ashamed to play on each other the silly jokes that only render you the wrong kind of fool!

The first day of April is the best day in all the year for the budding forth of such a Magazine as this! Give your best thoughts to it, dear children, and both you

and the BUD will be blessed, and you will be the helpers of God in proclaiming His Truth.

## A LETTER

Dear young folk:—

In a little book called "Granny's Dreams" I had the loveliest class of "little ones" who came to my room on the first Sunday of each month for one year. The little ones ranged in age from five years to—what shall I say?—to grown ups! Two of the "little ones" were the parents of four of the children. We had such a happy time, and I got nearer to the hearts of children that year than ever before. They asked me questions too; some quite hard questions to answer.

Now we are wondering if you would like to ask some questions in this Magazine, on the young folk's page? Something about the big thoughts that come into your mind about the Bible, or any other good Book? Something that seems hard to understand, and I will try and crack the nut for you and give you the sweet "eats" of the inside.

If you care to do this will you send your question in to The World Liberator by the 15th of each month, giving your full name and address, which, however, will not go in the magazine. Only your initials will appear, unless you especially desire otherwise.

Only young folk between the ages of six and eighteen will be answered. Please state age, because you see, Granny can better judge of the answer that way. Please send your question to

"Granny,"

care of The World Liberator, 362 Ximeno Ave.,  
Long Beach, Calif.

Your friend and big Sister,

GRANNY.

## A SHORT STORY

April 1, 19—

"Margaret! quick! The mailman has got a registered letter for you at the door. Hurry up!" This is what Horace and Harry called out to their sister at the foot of the stairs. Margaret was way up on the third story, helping her mother with the younger children. With a look at her mother, who said "You had better go down, dear, and sign; it may be the letter you are expecting. But don't be long." So Margaret wrapped her little sister in a blanket and told her she would soon be back. She then tripped lightly down the many stairs and opened the hall door. Instead of the postman, her two big brothers shrieked with laughter, calling out "April Fool!"



Margaret turned very red and was about to reply angrily, when she remembered "something"; what was it? A petal of love opened up in her young heart and she sensed its sweetness. So she merely said: "Boys, do you call this fun? You are both too old to play tricks like this. I was helping mother with the little ones. I am so sorry to think that I can never again believe your word. This what you have done is an untruth."

Up the steps again she lightly trod and entered the bedroom. Mother glanced up quickly and noticed that her dear daughter was looking unhappy. However, Margaret quickly answered her mother's look by saying "It was a mistake, Mother dear." Not one word against her brothers!

At noon the boys looked very shy. They had kept away from their sister all the morning. Now it happened that Horace and Harry were deeply interested in "Wagner's Parsifal" and when reading:

"By pity 'lightened  
The guileless Fool—  
Wait for him  
My chosen tool."

they looked at each other, and seemed to realize that "God's chosen tool" was Parsifal, whom others called "fool."

Before taking their places at lunch the boys went up to their sister and said: "Say, Margie, we were cads to treat you the way we did this morning. It will make us feel awful bad if you never believe us again. We were the fools, not you!" In a moment Margaret's arms encircled the necks of her brothers and she whispered something to them that made them shout for joy, and call their sister "The best ever!"

But mother then came on the scene and told the boys that they could not take from their sister the honor of being a Fool, for she, like the Christ or Parsifal, had proven herself "God's Guileless Fool."

GRANNY.

## TO THE LITTLE FOLK WHO LOVE DOLLS

Once upon a time when I was but a very little girl, I had some darling dollies; oh, such little pets; and I loved them with all my heart and told them that I was their mother. They were always smiling and staring as if they were trying to understand me.

After a few years I got to believe that something was wrong; and that my babies were not babies at all, but stuffing and wax. Sometimes I had tried to make them cry by spanking them, but they only grinned at me just as they always did.

One day my mother told me that I was getting quite a big girl and, in future, she said I was not to say my evening prayers any longer by her knee, as I had been doing since I could remember. She said also that I was

to look upon God as a Father who loved to give His children all they needed, so she told me that I was to ask God for anything that I really wanted and He would give it to me.

Now I had been in the habit of saying my prayers from a card, so that first night I "gabbled" my card prayers just as quickly as possible and then clasped my little hands together, and said:

"Now, please God, Mama said you will give me what I asked for, so please do give me a real live doll. None of my dolls are like real babies, so I want one that will cry as well as laugh or smile (mine only smile). I won't hurry you, God, but please let me find my own live doll tomorrow morning, and I am sure my mother will give me all the clothing it needs. Please do this for Jesus Christ's sake. Amen."

Early next morning I eagerly jumped out of bed, and what a hunt I had for my baby! Something was dreadfully wrong; what was it? I thought that either God or my mother had fooled me, and I secretly cried, and told myself that I would never ask God for anything again.

I did not know then as I know now that children are fooled by their elders in the name of kindness. They tell them fairy stories which are implicitly believed. They talk of Santa Claus, in which all children believe.

Now we big people are fooled too. We believe in all the fairy stories in the Bible, not knowing that all those fables are merely allegories. The time comes when we begin to think for ourselves; and you, dear children, must think more, and ask yourselves when you are puzzled "How can this be?"

It is all right to love our dolls. I like dollies even now. All the pretty fairy stories are good; and I am sure it would be very nice if grown-ups would tell the little ones the inner meaning of the stories, because that is the way to learn how to be good.

So, darlings, rock your baby to sleep; sing to it and make believe that you are its mother, and may be you will some day be a real live mother with a real live baby. Won't that be lovely?

GRANNY.

## The Gospel of John

(Continued from page 23)

Whole all that is of the past with all that is present. But the day has come to choose whom we will serve—the religion taught by others or that which we have learned in long and personal fellowship with the living loving God. The Day will come when all the glory and wonder of every vision or manifestation of God will be as things dead and gone to the glorious realization of the Glorious Presence of God in the life of God in man crowning and completing all our long seeking and learning to live in God.





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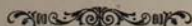
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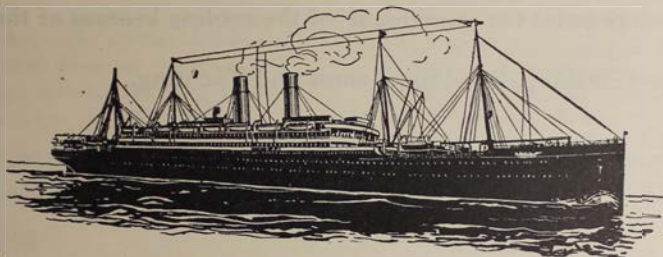
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